Debate Between Moulana Okarvi And Peer Badee-ud-Deen

British and the Ahle Hadith

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The Appearance of the Ghair Muqallideen in India

The Ghair Muqallideen never existed as a group in the entire Islaamic world and is still not in existence. Only India is such a country in which this deviated sect exists in certain places **but before the rule of the British, this group was never heard of in India.**

This group came into existence in India under the guidance of the British. When the British set foot in India, they gave freedom to the citizens of India under the principle "divide and rule" to cause confusion, disorder, differences, separation and disunity amongst the Muslims. Secretly they exhausted all their means so that they can achieve liberation. This was an evil strategy. **They knew very well that the root and the source of all corruptions is freedom of religion.** The result of which was that the deviated sect 'Ghair Muqallideen' came into existence and through this, atheism, refuters of Hadith, Qaadiyaanism and modernism came into existence.

Freedom of religion means that whichever Mathhab a person desires, he may follow. He can interpret the Quraan and Hadith according to his understanding; interpret and change the Quraan and Hadith with incorrect meanings and spoil its contents to such an extent that no one cares about it. Hence, Nawaab Siddiq Hassan Khan Sahib pays tribute to the British governor by writing:

"By looking back into the books of history, the peace, comfort and freedom that was given to everyone by the British rule was not given by any other government (i.e. before the British rule, all the Islaamic empires such as the Ottoman empire, was void of peace, comfort and freedom) and the reason for this was that the British gave freedom of religion to one and all." *(Tarjumaan Wahaabiyah, pg 16)*

In another place he writes "and these people (Ghair Muqallideen) use this freedom of religion which the British had proclaimed, again and again." *(Tarjumaan Wahaabiyah, pg 22)*

In the same book he writes "and they (Muqallideen) wish that the prejudice in following one Mathhab, making Taqleed of a specific person and that the ignorance of their predecessors remain alive and the comfort which was given to the citizens of India

through freedom of religion by the government should be lifted. *(Tarjumaan Wahaabiyah, pg 110)*

As if the Ghair Muqallideen came into existence through the freedom of religion which was attained from the British and they have come forward to fulfill the wishes and objectives of the British. They willingly provided their services to bombard the forts of Islaam and uproot the tree of Islaam through the help of the opposition soldiers and they presented themselves in the court of the British and said: "we, the devoted servants will not hesitate in giving our lives to fulfill your wishes. Your mere indication is sufficient for us."

Hence, by the indication of the British, the Ghair Muqallideen stood up to form three deviated forces and they tried really hard to fulfill each and every desire of the British. **The detail of the three forces is as follows;**

(1) The deviated and false sects that had come about were buried through the blessings of Taqleed. **Amongst the major ones were the Mu'tazila.** They were prominent in changing the meanings of Quraan and Hadith. When the British set foot in India, they found the need to resurrect this group so that they can gain authority and cause conflict amongst the Muslims. Nobody had the qualities amongst Ahnaaf to carry out this mission so their second option was to turn towards the Ghair Muqallideen who had amongst them the capabilities for carrying out this mission. And who was this person you may ask?

Sir Sayed, rector of Aligarh College. Sir Sayed had thanked them by **saying "it is such an honor that you have chosen this devoted servant to carry out your duties".** Hence, **Sir Sayed laid the foundation of a group called Atheism, which gave the Mu'tazila sect a new style, shape and manner.** They made an effort to put forward their propagation in attractive words so that it becomes easy for people to digest. In honor of carrying out this duty he was given the title 'sir'.

(2) To understand the correct interpretation of the Noble Quraan, a lot of help is taken from the Hadith, to such an extent that it is impossible to understand the Noble Quraan without the help of Hadith. It was the desire of the British that there should be such a group who claim that they can understand the Quraan without the help of Hadith whilst refuting the importance of Hadith and strive to carry out this duty with enthusiasm. They could not find anyone from amongst the Ahlus Sunnah Wal Jamaa'ah who met their standards and could make an effort in carrying out this duty. Thus the Ghair Muqallideen gave their finest men over to carry out this duty; Abdullah Chakraalwi, lecturer of Cheniya Masjid, Lahore **(Abdullah Chakraalwi was first a Ghair Muqallid)** *(Mauje Kawthar pg 52),* Ahmad Deen Bagwi, Aslam Jeera Japuri **(Aslam Jeera Japuri was also first a Ghair Muqallid)** *(Nawaadiraat pg 37)* **Nayaaz Fatah Puri (he was also a Ghair Muqallid)** and **they strove in bringing the wishes and desires of the British to reality by laying the foundation of the sect 'Refuters of Hadith'** and they

gave their lives in making up proofs to refute Hadith and they were successful in deviating many people from the straight path.

(3) **Then the British desired to raise a Nabi in Punjab where people worshipped their saints,** who would deviate the people by catching them in his trap of Nabuwat and destroy the unity of the Muslim Ummah and engage them in fighting with each other by creating conflict between them.

Even though there were many religious leaders in Punjab whilst some were inexperienced, but they had become a strong barrier in the path of the British by holding onto the reins of Taqleed. Thus the British found a capable person for this dirty and despicable mission from amongst the garbage of the Ghair Muqallideen. **This person was Mirza Gulaam Ahmad Qaadyaani. (Mirza Gulaam Ahmad Qaadyaani was also a Ghair Muqallid at first.)** *(Mujaddid A'zam, vol 2, pg 1342).* He laid down the foundation of this new deviated sect and stabbed the Muslim Ummah in their stomach.

(4) Mirza Gulaam Ahmad Qaadyaani was not so intelligent. He had lack of knowledge and intelligence. They needed a clever and shrewd scholar who was also experienced in politics to guide him. The British made a thorough assessment of all the groups in the country but they could not find anyone who was capable for this mission. Thus they tracked down an appropriate person from the midst of the Ghair Muqallideen to guide Mirza Sahib.

This was the famous Ghair Muqallid scholar who was from Bherah, Hakeem Noor-ud-Deen Bherwi (He was also a Ghair Muqallid at first) *(Tareekh Ahmadiyat, vol 4, pg 69-70)* who guided Mirza Sahib by the order of the British and became a helping hand in making this mission a success. It was his intelligence which helped to draw up policies in establishing the Ahmadi Jamaat.

Now we will prove and clarify the reality from the texts of the prominent Ulama of the Ghair Muqallideen, that the Ghair Muqallideen were never heard of before the British started to rule India and the Hanafi school of thought was predominant at a high level. The kings, governors, leaders, ministers, Ulama, Fuqahaa, eloquent people, Muhadditheen, Mufassireen and researchers were all from the Hanafi school of thought. Accordingly, we will first bring forward the text of the initiator of the Ghair Muqallideen group, Nawaab Siddiq Hassan Khan Sahib.

Nawaab Sahib writes:

"In brief, the condition of the Muslims of India were such that due to the majority of the people admiring the ways and the creed of the kings, that is why till this day and age (the ruling of the British) these people have continued to tread the path of the Hanafi Mathhab, thus all the scholars, judges, Muftis and governors were Hanafis, to such an extent that a large group of Ulama had jointly compiled Fataawa Hindiyah and Shah Abdur Raheem Sahib, the father of Shah Wali-ullaah Sahib Dehlawi was also part of them.

(Tarjumaan Wahaabiyah pg 20)

In the same book, Nawaab Sahib writes further:

"The Muslims of India were always following either the Shi'a or the Hanafi Mathhab." *(Tarjumaan Wahaabiyah).* From the excerpts of Nawaab Sahib, it becomes clear that since Islaam became prevalent in India till the time when the British came to rule, majority of the citizens were following and acting upon the Hanafi school of thought and a few followed the Shi'a Mathhab. Besides these two groups, no other group was heard of in India. If the Ghair Muqallideen were in existence from the beginning in India, Nawaab Sahib would have definitely mentioned it.

Nawaab Sahib has clearly negated this group to be in India from the beginning. That is why there is no need to argue about this fact.

This has been supported by the famous Ghair Muqallideen scholar Molvi Muhammad Shahjahaanpuri

Moulana is a famous scholar and researcher and a source of pride for the Ghair Muqallideen. He writes in his book '*Al Irshaad Ila Sabeelir Rashaad*' about how his group was newly formed.

"A few years have passed since some people from a strange group have been seen in India whom people are not familiar with. These people were rarely seen in the earlier times and their names were heard of just recently. They call themselves Ahle Hadith, Muhammadi and Muwahhid however the other groups call them Ghair Muqallid, Wahaabi and La Mathhab" *(Al Irshaad Ila Sabeelir Rashaad, pg 13)*

From the excerpt of Moulana, we came to know that if this group had been in India from the beginning then people would have acknowledged their ideologies and thinking and would have known about them and the citizens of India would not have been unfamiliar with this group.

This is further supported by the Ustaad and Father-in-law of Molvi Nadheer Hussein Dehlawi, Moulana Abdul Khaaliq Sahib

Moulana, in his famous book '*Tanbeehudh Dhaalleen*' sheds light on this group being innovated by writing:

"The rector of this new group (Ghair Muqallideen) is Abdul Haqq Banaarasi who had stayed in Banaaras for a few days and Hadhrat Ameerul Mu'mineen, Sayed Ahmad Shaheed رَحِمَهُ الله had expelled him from his group due to such indecent acts and the Ulama of the Haramain had issued a verdict of killing him but somehow he escaped".

Another Proof of the Ghair Muqallideen being an Innovated Group

It is a historical fact that there are always traces of those groups or nations that came in the past and there are some signs which indicate them to have been in existence

in the past and negates it being an innovated group. If we look at the Ghair Muqallideen in the light of this principle, then it will soon become clear like the midday sun that this is an innovated group.

Take note:

If the Ghair Muqallideen were in existence from the beginning in the Pakistani and Indian continent, then some traces of their existence would have been found, they would have had some settlements, or had a Masjid or some buildings built by them. For example, Lahore is an old city of this country. Since the Ahnaaf have been in this city from the beginning that is why their traces are still found today.

The grave of Hadhrat Ali Hajweri رَحِمَهُ الله, Shaahi Masjid, Masjid Wazeer Khan Sahib and numerous other traces are found in this city. **On the contrary, the first Masjid built by the Ghair Muqallideen in the whole of India is the Cheniya Masjid which is a remembrance of the British rule.**

This is the same Masjid whose lecturer was the famous refuter of Hadith, Abdullaah Chakraalwi, who was at first a Ghair Muqallid. He would swear at the predecessors especially at Imaam Abu Hanifa رَحِمَهُ الله. Due to this, the curse of Allaah سُبْحَانَهُ وَتَعَالى fell upon him that he died as a refuter of Hadith. Rasulullaah y has spoken the truth when he said that Allaah سُبْحَانَهُ وَتَعَالى said: من عادى لى وليا فقد اذنته بالحرب "Whosoever has enmity with any one of my friends, I wage war against him". Hence, those who speak ill of the friends of Allaah سُبْحَانَهُ وَتَعَالى like these people; he will die in that same state.

Further Note:

The Ghair Muqallideen were never heard of before Moulana Abdul Jabbaar Gaznawi in Amritsar, before Nawaab Siddiq Hassan Khan Sahib in Bhopal, before Nadheer Hussein Sahib Dehlawi in Delhi, before Abdul Haqq Banaarasi in Banaaras and before Moulana Muhammad Ibraheem Sialkoti in Sialkot.

Is there anyone who can come to the stage and prove that the Ghair Muqallideen were in existence before these people.

From Another Angle:

Just as the Ghair Muqallideen in India cannot point out any building, any Masjid or any Madrasah which was established by them before the rule of the British, **similarly they cannot point out any book or even a booklet which was written by them before the rule of the British (even though they are plotting to write a history book dating back to more than seven hundred years ago to confront this challenge).** We are openly challenging them with a reward to point out any book, Tafseer, commentary of Hadith in which it is written that the Muqallideen are Mushriks and they make the target of their curses the A'imah Mujtahideen. Is there anyone up for the challenge??

The Ghair Muqallideen have not been able to compile a book of their own principles till this day and age. Their book of principles is *'Buloogul Maraam'* which

was written by a Shaf'ee Muhaddith, Allaamah Ibne Hajar Asqalaani رَحِمَهُ الله. The syllabuses which are taught in their Madaaris were drawn up by the Ahnaaf. They use the commentaries and the footnotes which were written by the Muqallideen to prepare their lessons. But their treacherous ways are such that they make the target of their swearing and rude comments, the same Muqallid Ulama. How strange that they have lost all their manners.

Services Provided by the Ghair Muqallideen and the British

With the blessings of Allaah سُبْحَانَهُ وَتَعَالى, this fact has been unveiled through proofs that the existence of the Ghair Muqallideen is because of the British. This group was never heard of in India before the rule of the British.

Now we will mention in detail the services that the predecessors of the Ghair Muqallideen provided to the British government so that it becomes clear why the British had favored them.

First we will shed light on the services provided by the most esteemed Ghair Muqallid Sheik Moulana Nadheer Hussein Sahib. Before mentioning the memorable works of Moulana, it will be appropriate to give a brief introduction of Moulana.

A Brief Introduction of Moulana Nadheer Hussein Sahib Dehlawi

Moulana Nadheer Hussein Sahib was regarded to be a great Aalim and leader of the Ghair Muqallideen. He is remembered by the Ghair Muqallideen by the titles Mujaddid A'zam, Sheikhul Kul Fil Kul, Shamsul Ulama, Aayat min Aayaatillaah and they consider him to be from amongst the rectors of their group. In short, he is regarded as an esteemed and praiseworthy person. He had a lot of influence in the upliftment and spreading of Ghair Muqallidiyat. He spent seventy five years of his entire life in criticizing the pious predecessors and taking out faults in their memorable works of Fiqh and knowledge and he made them his target for his fake allegations. He was born in the town of Surajgarh, Mongeer district, Bahaar province in 1220 AH (1805). He lived for a hundred years and died in the year 1320 AH. Moulana Abdullaah Rupuri has remembered him by the titles Aayat min Aayaatillaah, Imaam-uz-zamaan and Sheikhul Arab Wal Ajam. *(Nataaij-ut-Taqleed, pg 11)*

Moulana did not take part in the 1857 freedom fight but still he was called bold because of injuring and defeating the desires of the Mujaahideen. The prominent elders and Ulama of the era had issued a verdict of Jihaad against the British. Moulana refused to put his signature on this verdict.

Then in the midst of the battle, he deceived the Mujaahideen by bringing home an injured British woman. He treated her then handed her over to the British and received his certificate of loyalty from the British.

Details:

Before going into the details of the memorable works of Moulana, this lowly servant finds it appropriate to shed some light on the 1857 freedom fight.

The Background of the 1857 Freedom Fight

Mujaahide Kabeer, Sheikhul Islaam, Imaam Raashid, Hadhrat Moulana Sayed Hussein Ahmad Madani رَحِمَهُ الله sheds light on the background of the 1857 freedom fight in his famous historical book *'Naqshe Hayaat'*:

As far as the incidents and events tell us, the British became drunk and intoxicated in their power and success that they did not consider any treaty nor any king or ruler.

They would look at every Indian, whether Hindu or Muslim with utmost disgrace and would use vulgar language and actions against them. We have mentioned earlier the saying of Warren Hasengez "The British become different when they come to India. The crimes which they did not even think of committing in Britain become easy for them to commit just because they were British."

In brief as time passed, new oppressors would become apparent in different forms.

Other Indians were put through such difficulties and obstacles that people could not even comprehend. They were deprived and refused of attaining high posts and from attending special functions.

Because of minor excuses or propaganda, which the Europeans are habitual of; they laid attacks on the state governorships or discharged them from their positions.

According to the famous saying: "Hard times call for desperate measures", the Muslims became desperate and found it to be necessary to strive for freedom. Hence, those who were part of Sayed Sahib's رَحِمَهُ الله movement reached the borders and became involved in the war. They returned back to their city after Sayed Ahmad رَحِمَهُ الله was martyred in Balaakot. The hearts of the disciples of Hadhrat Sayed Ahmad Sahib رَحِمَهُ الله and those who were somehow involved in Sayed Ahmad's رَحِمَهُ الله movements were always restless of attaining freedom.

That is why the whole of India especially the Muslims deemed this 1857 freedom to be necessary. *(Naqshe Hayaat, pg 449, vol 2)*

In light of these events, Ulama from far and wide who were open minded and had the desire for Jihaad issued a verdict of Jihaad against the British upon which the prominent Ulama of the era signed their names. As soon as this verdict was issued, a wave of enthusiasm overcame the Muslims and their Imaani feelings flew up in flames.

But it was a pity that there were some Ulama in that era who had hidden motives, who wanted to be safe from everything that was happening around them, so they did not sign this verdict. **The Imaam of the Ghair Muqallideen, Moulana Nadheer Hussein Dehlawi had topped the list of these worldly and trouble-free inclined Ulama.**

How Mia Sahib deceived the 1857 Freedom Fighters and his Faithfulness to the British Government

Fazal Hussein Bahaari wrote the biography *'Al Hayaat Ba'dal Mamaat'* of Mia Sahib and wrote a topic in his biography *'Faithfulness to the British Government'* under which he wrote:

"It is necessary to mention the loyalty of Mia Sahib to the British government during the 1857 freedom fight, that when most of the ordinary Ulama had issued a verdict of Jihaad against the British, Mia Sahib neither signed it nor stamped it. He would himself mention 'he was rowdy but not a royal brave fighter. What could that poor old brave Shah do? I told the brave Shah that it is inappropriate to fight against the British but he was caught up in the hands of the rebels. Even if he wanted to do something, what could he have done?'" *(Al Hayaat Ba'dal Mamaat, pg 125)*

The Destruction Caused when the British took over due to the Deception of our own People

When the British took over Delhi on 19th September 1857 due to the deception of our own people (Mirza Ilaahi Buksh, Mirza Mugul Shahzaada and those Ulama who were sellouts of the verdict and desired safety), they wiped out the whole of Delhi by starting to kill the Muslims in masses without any mercy. The Muslims were surrounded by oppressors, induced a lot of oppression and difficulties and barbarism was at its peak. The stories of Gangas Khan, Halaaku Khan and the oppressions of Hitler and Masooleeni were dull in front of their doings.

Take a quick look at the oppressions and hardships inflicted by the British:

Spencer Wall writes: "the crimes that the British government committed when they overtook Delhi, such crimes were not even committed by Wahshi Naadir Shah. People were hanged openly and at least five to six people were hanged to death daily."

Wall Paul writes: "three thousand people were hanged to death. From amongst them, twenty nine were from the royal families."

The author of *'Tabseerat-ut-Tawareekh'* writes: "twenty seven thousand Muslims were killed and this massacre lasted for seven consecutive days." *(Shaandaar Maadhi, pg 69)*

Imaam Raashid Hadhrat Moulana Sayed Hussein Ahmad Sahib Madani رَحِمَهُ الله portrays a picture while writing about the merciless British oppressors:

"No words can explain the disgrace that the Muslims in particular endured."

They dressed the Muslims in pig leather and threw them into a big well filled with boiling oil. They forced them to commit sodomy with Sikh soldiers in front of everyone. They hanged the dead bodies of the Muslims on the branches of the trees from Fatahpuri Masjid till the door of their fort. They disgraced the Masaajid especially the Shahjahaan

Jaame Masjid of Delhi by tying their horses in it. They established offices in places of worship and they dropped horse droppings in the wells from which wudhu were made. Those British who had a sound mind could not help themselves from expressing their feelings. For further details look at the book *"the other side of the picture of the 1857 freedom fight"* translated by Sheik Husaam-ud-Deen from the book *"the other side of the picture"* written by Mister Edward Thomson. *(Naqshe Hayaat, pg 457)*

The Muslims had to face the oppressions of these merciless British because of the deception of our own people. The Muslims would not have had to see this day if their own people did not deceive them. Their womenfolk would not have been robbed of their chastity, their Masaajid would not have been disgraced, their dead bodies would not have been hanged from the branches of trees, they would not have been dressed in pig leather and thrown into the wok of boiling oil, they would not have been forced to commit sodomy with the Sikh soldiers in front of everyone.

The Conduct of the Ghair Muqallideen in the 1857 Freedom Fight

When the Muslims were fighting the British for their freedom, when they were making sacrifices of their lives, wealth and health, during this time Mia Nadheer Hussein Sahib Dehlawi was not there to attend to the sick or to dress a wound of an injured Mujaahid or to help take care of the Muslims wealth and property. **But instead Mia Sahib displayed such a disgusting conduct by bringing home an injured British woman for the happiness and approval of the British. He treated her wounds and kept her hidden in his house for four and a half months. When the woman was cured, he dropped her off at the British camp and received one thousand three hundred rupees and a certificate of loyalty.**

Listen to this above mentioned incident from the famous Ghair Muqallideen biographer, Moulvi Fazal Hussein Bahaari. He writes:

"In the midst of the freedom fight when each and everyone were becoming enemies of the British (except for the Ghair Muqallideen), Mia Sahib brought home an injured British woman, Mrs. Lisons in the middle of the night, protected her, treated her and fed her. If the rebels had any idea of this situation then they would not have delayed in killing him and destroying his home." *(Al Hayaat Ba'dal Mamaat, pg 127)*

Moulana Muhammad Hussein Sahib writes:

"None of the Ghair Muqallideen did anything against the will of the British government during the 1857 freedom fight (why would they since they were so loyal to them?) so much so that the leader of the Ghair Muqallideen saved the life of a British woman in the middle of a storm. He kept her for a few months and treated her. Then when she was healthy again, he went and dropped her off at the British camp." *(Isha'atus Sunnah, pg 26, number 9, vol 8)*

Moulvi Fazal Hussein Bahaari writes;

Doctor Haafiz Moulvi Nadheer Ahmad Sahib (who was a close relative of Mia Sahib) would say that in the year of the freedom fight when Nadheer Hussein Sahib had seen the wounded British woman who was fighting for her life, he started to cry profusely and brought her home. He persuaded the household ladies to tend to her needs. If the rebels had any idea of this situation then they would not have delayed in killing him and destroying his home. He took her back to the British camp when the war was over, the result of which was that he and his associates were granted peace by the British government. Hence, after the British forcefully took over and they started to lay attacks upon the city then only his town was safe due to his services to the British. *(Al Hayaat Ba'dal Mamaat, pg 257-276, Biography of Mia Nadheer Hussein Sahib Dehlawi)*

Respected readers! You have read that grief and sorrow overcame Mia Sahib's heart when he saw a wounded British woman fighting for her life. Streams of tears start to flow from his eyes. Thus Mia Sahib picks her up and takes her home. He treats her and showers her with special favors.

Now look at the other side of the picture.

The Muslims are enduring oppressions in front of Mia Sahib, a high record of barbarism is being set, the chastity of women are being robbed, their upper private organs are being cut off, the old and the young are being made useless by giving them a hard time, the dead bodies of the Muslims are being hanged on the branches of trees. But for so many days Mia Sahib see the Muslim women fighting for their lives, wounded men and children having their limbs cut and ripped off but not one drop of tear flow from his eyes. His heart does not melt to the least when seeing the wounds on the Muslim women. The hair on his ears does not stand by seeing the conditions of the old and the young which are not even worth mentioning.

Springs of sorrow start to flow in the heart of Mia Sahib for one British woman and fountains of sympathy and well-wishing start erupting, but for the Muslims, this spring and fountain become dry. But why, for who and for what reason?

The British government awarded Mia Sahib with a certificate of loyalty due to his prominent service to the British government and for deceiving the Mujaahideen during the 1857 freedom fight. They gave him thirteen hundred rupees as a reward and gave him the title 'Shamsul Ulama'. Now I will present the translation of the certificate of pleasure and happiness:

"Certificate of loyalty and pleasure from Honorable GWG, Wire Field, writing on behalf of the former commissioner of Delhi:

Moulvi Nadheer Hussein and his son Moulvi Shareef Hussein Sahib saved the life of the wife of Mr. Lisons in the freedom fight together with other respected families. He took her home in such a time when she was lying wounded. He kept her at his home for three and a half months and then brought her back to the government camp. Firstly he was given two hundred rupees, then four hundred rupees as a reward and seven hundred

rupees for the maintenance of his destroyed home. Hence, this family should be honored and respected."

(Signature: GWG, Wire Field, on behalf of the former commissioner) *(Isha'atus Sunnah, pg 293, number 10, vol 8- Al Hayaat Ba'dal Mamaat, pg 132-133)*

(Translation) Certificate of loyalty from JD Tremolt, Superintendent of Bangaal Service Commissioner:

"Moulvi Nadheer Hussein is a powerful scholar of Delhi who proved his loyalty to the British government in times of difficulty and hardship. Now he has gone to visit the Ka'bah to fulfill his obligation. If he requires the help of any British governor then I hope they help him because he surely deserves to be helped by them."

(Signature: JD Tremolt, Bangaal Service Commissioner Delhi, 10th August, 1883) *(Isha'atus Sunnah, pg 294, number 10, vol 8- Al Hayaat Ba'dal Mamaat (Karachi), pg 140)*

The Title 'Shamsul Ulama' given to Mia Sahib for his Loyalty to the British Government

The biographer of Mia Sahib, Moulvi Fazal Hussein Bahaari writes:

"Hence the title 'Shamsul Ulama' was given to Mia Sahib by the British government for his loyalty and for deceiving the Muslims during the freedom fight. When someone mentioned this in front of Mia Sahib, he would say: What can one do with a title? Worldly titles are always given by the rulers. It is just an evidence of their pleasure and happiness. If someone calls me Nadheer then it is fine and if someone calls me Shamsul Ulama then that is also fine, I am extremely happy with whatever they call me." *(Al Hayaat Ba'dal Mamaat, pg 4)*

From this it is proven that the British government gave Mia Sahib the title 'Shamsul Ulama' to express their happiness. And Mia Sahib was very pleased by this title and considered it as something to be proud of and a source of good fortune.

The Disgusting Conduct of the Ghair Muqallideen during the era of Mia Nadheer Hussein Sahib Dehlawi

In the light of all the proofs, this fact has become clear that the Ghair Muqallideen formed its establishment in India after the British took over. It became more powerful with the help of the British government. They developed more from the favors bestowed upon them by the British government. By the indications of the British government, the Ghair Muqallideen took a bid to create as much differences and separation between the Muslims and they overcame all possible endeavors that came their way. They tried to disperse the entire Muslim organization by creating differences in minor and ordinary laws. The advertisements which the Ghair Muqallideen made about the Muqallideen in the era of Mia Sahib were extremely vulgar. They made a big deal out of the differences in Fiqh as they considered it as a difference between Islaam and kufr. The enmity and

hatred that the Ghair Muqallideen had towards the Ahnaaf became greater and this ruined the limitations of humanity and morality.

Hadhrat Moulana Sayed Abdul Hayy Sahib رَحِمَهُ الله of Nadwatul Ulama in Lucknow had journeyed the roads of Delhi approximately seventy five years before. He has written an embarrassing story in the records of his journey, through which the terrifying picture of the non existence of modesty, moral decline, mental confusion, insolvency of Mathhab, lack of intellect of the Ghair Muqallideen become apparent in front of one's eyes.

The poison of prejudice against the Ahnaaf that was and still is in the hearts of the Ghair Muqallideen is nicely portrayed in this story. This story is narrated by Moulana Abdul Hayy Sahibرَحِمَهُ الله himself. He writes:

"Moulvi Abdul Ali tells this story that the vegetable market is very close from here. A Moulvi Sahib used to come and stay in that district. He was a Ghair Muqallid. He was the student of Mia Sahib (Moulana Sayed Nadheer Hussein) and used to stay in a rental flat just close by with someone else's wife.

An old Mia Ji used to stay in that district and he was very punctual of time. He was very respected by the people of his district. One day an old woman came and said that Moulvi Sahib's wife is calling you. Would you please go and listen?

Mia Ji went and the wife came to the door and said that you are a trustworthy man. Please for Allaah's sake, save me from the trap of this oppressor. He asked: is everything alright? She replied: no! He is my spiritual guide and I am his follower. He deceived me and took me away from my husband and brought me here. Mia Ji was shocked upon hearing this and indeed it was shocking. When I heard this story till here, I was also shocked.

Moulvi Abdul Ali further narrates that Mia Ji assured her and gave her hope then returned back waiting for the right moment.

One day Moulvi Sahib said that I have to say something to you in private but on this condition that no one else must know about this. It should only be known by you. He replied: yes tell me.

Mia Ji Sahib said that I am also from your Mathhab but what can I do. You know for yourself that the men of this district are so strong that they can kill anyone and no one will ever know. If I reveal this then only Allaah knows what will happen to me. Moulvi Sahib said: this is very good! Now tell me what you wanted to say? He replied: the thing is that I like a woman in this district but she is married. I want to know some technique through which I can have her which is also permissible in Shari'ah?

Moulvi Sahib said: this is not a difficult situation. These people meaning the Hanafis are Mustahil-uddam (it is permissible to kill them) their property will be our

booty. Their wives are permitted for us. If you can take control then you can do so with passion.

Mia Ji said: that is all I wanted to know. Then he returned. Next time he mentioned this story to the important people of the district and made this condition that Moulvi Sahib should not be killed.

They called the woman's husband. When Moulvi Sahib went forward to lead the salaah, one man took hold of his hand and pulled him back forcefully. He beat him up profusely and the husband took his wife away with him." *(Delhi and its roads, pg 59-60)*

Is there any limit? Such enmity and hatred against the Ahnaaf! Allaah forbid such violence and prejudice. The person who said that it is permissible to kill Ahnaaf and their wives are permitted for us was the special student of Mia Sahib. The Ghair Muqallideen have made the Masaajid an arena of sinning and kufr. They would swear at the Muqallideen profusely. They made the Muqallideen the target of swears. They remembered the A'imah Mujtahideen with abusive language. The Ghair Muqallideen would go and throw filth and rotten pieces of meat in the Muqallideen's Masjid during the night and say that it is a service for Islaam. It is not a service for Islaam rather it is a service for the British!

Moulana Abdul Hayy رَحِمَهُ الله mentions in the same records of his journey, the abusive language used by a Ghair Muqallid Moulvi Sahib in a Jaame Masjid in Delhi. He writes:

"I went to the Jaame Masjid for salaah after having lunch. After salaah, a sermon started all of a sudden."

Moulvi Muhammad Akbar gave the sermon on the pulpit. This man makes a lot of fun of the Hanafis, curses them open heartedly and is proud of the fact that he has repented from teaching Hidaayah. He said: is there anyone present here today who has repented from teaching Hidaayah and has started to propagate the Quraan? Everyone (Hanafis) will go to Jahannam and he praised himself in all that he said. He based every aayat on himself and Delhi. He was uniting the people of Delhi with the oppressors and the mushriks.

The achievements of Nawaab Siddiq Hassan Khan Sahib

Nawaab Siddiq Hassan Khan Sahib is a great leader and Imaam of the Ghair Muqallideen. He is regarded as the founder of this group. The Ghair Muqallideen gave him the titles of Imaam-us-Sunnah, Khaatim-ul-Muhadditheen and Mujaddid-e-Hind. In some aspects he is given preference over 'Sheikh-ul-Kul Fil Kul'. Nawaab Sahib was born on Sunday 14th October, 1832 in Baans Bareli and died on the 29th of Jumadath Thaani 1307 AH corresponding to the 20th of February 1890. *(Ma'athir Siddiqi, vol 3, pg 200)*

Nawaab Sahib and the British

Nawaab Sahib strove very hard to attain the pleasure and happiness of the British. He moved the target of the vulgar language of the British towards the 1857 Mujaahideen. He showered them with curses and taunts. He labeled them as oppressors, usurpers, mischief makers, violators of promises, ignorant, foolish, deviated from the path of Islaam, guilty of committing major sins, far from Imaan and losers of this world and the Akhirah.

Before mentioning Nawaab Sahib's thoughts about the 1857 Mujaahideen, we will first mention his opinions regarding the British government.

According to the Ghair Muqallideen it is the Greatest Act to submit oneself to the British

Nawaab Sahib writes: "To submit one's self to the governors and the leaders of the British is the greatest of all compulsory acts in their creed (in the Mathhab of the Ghair Muqallideen)" *(Tarjumaan Wahaabiyah, pg 29)*

Respected readers! You have just witnessed the astounding words of Nawaab Sahib that to submit one's self to the British government who are oppressors, kuffaar and the greatest enemy of Islaam is necessary and compulsory from all other obligatory acts. As if the greatest obligatory act besides accepting Tawheed, Risaalat, Akhirah and Salaah, fasting and Hajj, is to submit one's self to the British government. So those who do not regard submitting one's self as a compulsory act, he will be negating the greatest obligation and because of negating the greatest obligation, he will be out of the fold of Islaam.

To make Jihaad against the British is of utmost foolishness and stupidity

Nawaab Sahib writes: "It is of utmost foolishness and stupidity of those who are ignorant of the laws of the Mathhab by thinking that the safety and peace that is granted today under the guise of corruption should be lifted and that the British government should be wiped out through Jihaad." *(Tarjumaan Wahaabiyah, pg 7)*

It is totally impermissible to go against the British government and there is no doubt in India being Darul Islaam

Nawaab Sahib writes: "No one should have any doubts about India being a Darul Islaam considering the present situation." *(Tarjumaan Wahaabiyah, pg 48)*

No group is a well wisher and more loyal to the British than the Ghair Muqallideen

According to my research, no group is a greater well wisher and seeker of safety and peace for the government and who show due regard to this government than this group (Ghair Muqallideen). *(Tarjumaan Wahaabiyah, pg 114)*

In the year 1857 when the Muqallideen Ahnaaf were fighting for freedom and the British had made the Muslims their target of oppression and injustice, violence and barbarism, then Nawaab Sahib's army had stood strong under the umbrella of the British

army against the Muslims for four years and **Nawaab Sahib had acquired a lot of property and wealth due to this loyalty to the British. Hence, Nawaab Sahib writes:**

"It is apparent upon the British government the loyalty which was given to them by the Bhopal state. They helped the British by giving them food and soldiers by smuggling and transporting them in lieu of which **the government rewarded them with the "Beersiyya" subdivision together with one hundred thousand rupees.**

It has been four years since the bill of notification of Jihaad reached Bhopal from Ajanta. From that day onwards, the district of Nawaab Shahjahaan and his wife started preparations for it. They had notified everyone that no non citizen Turkish or Arab (who are against the British) should be left to stay in this city. Hence, this law is still applicable (worshipping the British has reached its limit!), and it is being carried out. The leaders wrote a letter to the government stating that the soldiers of Kanjant and the soldiers of Bhopal are ready to assist (the British against the Muslims) and this district is ready to help (the British) with soldiers and wealth. For quite a long time the Bhopal army worked for the British government with the soldiers of Kanjant. I and my wife had given donations for this bill of Jihaad." *(Tarjumaan Wahaabiyah, pg 113-114)*

The Ghair Muqallideen and the 1857 Mujaahideen

Below, this humble servant will mention from the famous book of Nawaab Sahib *'Tarjumaan Wahaabiyah'* of the opinions of Nawaab Sahib about the 1857 Mujaahideen through which the readers can understand fully what thoughts Nawaab Sahib had in his mind about the 1857 Mujaahideen, to what extent of enmity and hatred Nawaab Sahib had in his heart for the Mujaahideen and to what extent he separated himself from the freedom fighters and how intoxicated he was in the love of the British. And all this was to gain the worldly benefits, help and the happiness of the British. But such a bad fate that Nawaab Sahib too was not safe from them even after striving so hard.

In the eyes of Nawaab Sahib, the 1857 Mujaahideen were far from Imaan, violators of promises, disloyal and far from the manner of Deen

When the 1857 freedom fighters rebelled against the British government who had started to oppress, that time the leaders of India who remembered the contract that they made, remained firm on it and were not disloyal and did not violate their contract and those who went against it were not only regarded as bad in the eyes of the governors but were considered to be far from the manner and ways of Deen and were regarded as perpetrators of a major sin and disloyal to their Deen. Hence, they were unsuccessful in both the worlds. *(Tarjumaan Wahaabiyah, pg 54)*

The Mujaahideen were ignorant, oppressors, usurpers, void of sincerity and honesty, turned away from the path of Islaam and had violated justice

"Hence those few people who were ignorant had started to cause corruption by lying and taking the name of Jihaad and by oppressing the women and children. They started to commit crimes and forcefully took control of the wealth of the government

and the public. They had committed such a major crime that their faults are apparent. We do not know anyone from amongst them in their group or their army who have sincerity and is just and has the nature of Islaam in him." *(Tarjumaan Wahaabiyah, pg 24)*

The 1857 fight was not a shar'ee Jihaad

The fights which took place during the 1857 freedom fight was definitely not a shar'ee Jihaad and how can it be a shar'ee Jihaad when the peace, safety and comfort which was established by the British government in India was given a massive blow, to such an extent that to attain a job became difficult and to save one's self and wealth became impossible due to the corruption. *(Tarjumaan Wahaabiyah, pg 34)*

In another place he writes: "To give the name Jihaad to the rebellion which took place in India in the time of the freedom fight is the works of those people who are unaware of the true Deen and want to lift peace and safety and cause corruption in the country." *(Tarjumaan Wahaabiyah, pg 107)*

The entire army of the 1857 freedom fight were Muqallideen of the Hanafi Mathhab

Nawaab Sahib writes:

"No one has ever heard a Muwahhid (person who regards Allaah to be one), follower of Sunnat and someone who treads the path of Hadith and Quraan to be disloyal and to break promises or has rebelled against the British. All those who revealed their hatred against the British government and spread corruption in the 1857 freedom fight were all Muqallideen of the Hanafi Mathhab. They were not followers of the sunnats of Nabi y (i.e. they were not Ghair Muqallid)." *(Tarjumaan Wahaabiyah, pg 25)*

From the previous writings of Nawaab Sahib, we came to know of the thoughts and opinions which Nawaab Sahib had about the 1857 Mujaahideen and this fact also becomes clear that not one Ghair Muqallid had participated in the 1857 freedom fight. Not one Ghair Muqallid suffered any wounds to such an extent that their nose did not even bleed nor did a thorn prick their feet.

Alhamdulillaah, only the Ahnaaf participated in the battle who, in light of their previous great doings and envious achievements, took up a bold, brave, courageous, strange and astonishing mission against the British oppressors and deceiving governors. They threw themselves into the flames of Jihaad to free themselves from the claws of the British oppressors and sacrificed their lives for the love of Islaam and they inscribed into the books of history such luminous and brave stories which will shine till the day of Qiyaamah.

This fortune cannot be attained by the power of the hand

Until Allaah the forgiving gives it

These (Ghair Muqallideen) are crazy people who steal and eat, not those who give their lives. Where is this good fortune in their fate?

Not all hearts are worthy enough to keep the secret of love

Not all rivers have diamonds not all mines have gold

The Ghair Muqallideen and the Mujaahideen of Hazaarah

To attain the pleasure and to fulfill the rights of the British, Nawaab Sahib showered the 1857 Mujaahideen with offensive and vulgar language. He labeled them as oppressors, usurpers, mischief makers, violators of the covenant, ignorant, far from Deen and losers of this world and the Akhirah. In the same manner, he did not even leave the Mujaahideen of Balaakot (Hazaarah). The loyalty of Nawaab Sahib forced him to make the Mujaahideen of Hazaarah his target of oppression and offensive language. He labeled them as mischief makers and notorious people and he accused them of things that they did not do so that people start showing enmity towards them and disassociate themselves from the Mujaahideen of Hazaarah.

Who were the Mujaahideen of Balaakot?

The Mujaahideen of Hazaarah (Balaakot) were those people who stepped into the battle field under the guidance of Hadhrat Imaam Sayed Ahmad Shaheed رَحِمَهُ الله and Shah Ismail Shaheed رَحِمَهُ الله for the upliftment of the Kalimah of Allaah سُبْحَانَهُ وَتَعَالَى, propagation of Quraan and Hadith, bringing alive Sunnats, to eradicate innovations, to wipe out those customs which were passed on from the days of ignorance, to free the Muslims from the oppressions of the Sikhs and rescue them from their crimes and to help the weak. They set such great examples in their services of the upliftment of the Kalimah of Allaah سُبْحَانَهُ وَتَعَالَى which has illuminated the pages of the books of Islaamic history like the midday sun.

Who were these people? They were people who were far from innovations and modernism, had hatred for shirk, who were filled with the love of Jihaad, who were pious and always in acts of worship, who were achievers and successful people, who were sincere and devoted, who gave themselves over to Allaah, who were pure and full of enthusiasm, who had passionate love for Allaah alone and were honest, as if they were a company of travelers who were left behind from the caravan of the Sahaabah Kiraam Z. This group of sincere, pure and successful people bid farewell to their towns, left their families and homes under the guidance of Hadhrat Sayed Ahmad Shaheed رَحِمَهُ الله. They gladly endured the difficulties of the journey to Jihaad and they cheerfully sacrificed their lives for Islaam, enduring the difficulties and hardships in the midst of the battle field.

Due to the great and dear services which they rendered to their Mathhab and nation, every intelligent Muslim expressed their devotion towards them. All the understanding Muslims had a storm of love for them which raged their hearts. But in

contrast to this, the readers should witness the astonishing opinions and thoughts that the Ghair Muqallideen harbor in themselves about these pure and pious souls.

The Mujaahideen of Balaakot were notorious

Nawaab Sahib writes in *Tarjumaan Wahaabiyah*:

"Some of the groups of the Muslims who were part of the government of India had impressed on their minds that the Ghair Muqallideen, like the Wahaabis of Hazaarah, is a deviated sect. Hence, these people are already known to be causing corruption in the British government of India like those few bordering nations who are always planning on attacking the Indian government." *(Tarjumaan Wahaabiyah, pg 61)*

Imaan demands to have hatred for the Mujaahideen of Balaakot

In the same book he writes:

"Hence, lieutenant Governor Sahib accepted this request and the word spread that the Ghair Muqallideen should not be doubted to be notorious against the government of India, especially those people who have hatred for the Wahaabis of Hazaarah and those who seek goodness for this government. Such Ghair Muqallideen should not be addressed as Wahaabis." *(Tarjumaan Wahaabiyah, pg 62)*

Respected readers! After witnessing the achievements of Nawaab Sahib, now become astonished of the detailed services rendered to the British government by a very great scholar and representative of the Ghair Muqallideen, Moulana Bataalwi.

Moulana Muhammad Hussein Sahib Bataalwi

Bataalwi Sahib is a prominent, salient and important personality of the Ghair Muqallideen sect. He has tremendously helped the Ghair Muqallideen and the British through his book *'Isha'atus Sunnah'*. In his loyalty to the British, Bataalwi Sahib exceeded Nawaab Sahib and Mia Sahib. He even surpassed Mirza Gulaam Ahmad Qaadyaani who was a cultivated sapling of the British. The following passages will make this fact literally apparent.

Ghair Muqallideen and the abrogated Jihaad

The famous researcher and historian, Professor Muhammad Aiyub Sahib Qaadri writes in his book *'Jang Azaadi 1857'* on page 64:

"Moulvi Muhammad Hussein Bataalwi wrote a book named *'Al Iqtisaad Fi Masaa'ilil Jihaad'* about the abrogation of Jihaad in his loyalty to the British government, it has been translated into the Arabic and English language. He dedicated this booklet to the governors of Punjab, Sir Charles Atchison and Sir James Lyle. After consulting with the Ulama of his group, Moulvi Muhammad Hussein added this booklet and published it as an appendix at the end of the second volume of *'Isha'atus Sunnah'* in

the year 1296 AH. Then after further consultation and research, it was published as a book in the year 1306 AH.”

The words of Bataalwi Sahib about the compilation of the booklet regarding the abrogation of Jihaad

Bataalwi Sahib explains his accomplishment with great joy. He writes with pride about this achievement:

“The representative of the Ghair Muqallideen is publishing this booklet *‘Isha’atus Sunnah’* which has been compiled for over seven years in different places for the goodness of the government in which he proves through the principles of Islaam that it is not permissible for the Muslims of India to fight against the British or to assist the enemies.”

“These topics have been published in the contents of the 25th December 1885 issue of the Punjab Anjuman Journal, number 1, volume 5 and gratitude has also been expressed to the editor for these topics by the Punjab government.”

“This low servant of the Ahle Hadith, Muhammad Hussein Bataalwi, has written on the topic about the impermissibility of the Muslims of India waging Jihaad against the British government. This special booklet named *‘Al Iqtisaad Fi Masaa’ilil Jihaad’* is being translated into English by an honorable person from Europe, GW Doctor Laisor, the rector of University of Punjab and the principal of the government run college in Lahore.” *(Isha’atus Sunnah, pg 261, number 9, vol 8)*

Bataalwi Sahib gives preference to his booklet over Mirza Gulaam Ahmad Qaadiyaani’s booklet regarding the abrogation of Jihaad

Bataalwi Sahib writes:

“Even though this topic regarding the abrogation of Jihaad has been written by other well wishers of the government (Mirza Gulaam Ahmad Qaadyaani etc) but there is one specialty in this booklet which cannot be found in any other booklets till today.”

Nawaab Sahib’s support and the abrogation of Jihaad

The famous Ghair Muqallid scholar, Nawaab Siddiq Hassan Khan Sahib writes in support of the booklet written by Bataalwi Sahib:

“Hence, in the year 1875 the leader of the Ghair Muqallideen of Lahore, Moulvi Muhammad Hussein Sahib had answered to a question that should the Muslims of India wage war and lift their swords in making Taqleed of their Mathhab against the British or not? He answered by saying that to wage war against the British or against such a governor who has granted freedom of religion is forbidden in the light of Shari’ah and those who wage war or lift up a sword against such a ruler who has granted freedom of religion or against the British government in India are all rebels and are deemed to be punished as rebels.” *(Tarjumaan Wahaabiyah, pg 120)*

***'Al Iqtisaad Fi Masaa'ilil Jihaad'* is a unanimously accepted book by the Ghair Muqallideen**

Hence Bataalwi Sahib writes:

"Even though this topic regarding the abrogation of Jihaad has been written by other well wishers of the government (Mirza Gulaam Ahmad Qaadyaani etc) but there is one specialty in this booklet which cannot be found in any other booklets till today, which is that this is not only the opinion of the author but it is also acknowledged by everyone of the Ghair Muqallideen group and they have unanimously agreed to the author's opinions."

"The author, Muhammad Hussein Bataalwi travelled from Azeem Aabaad to Patna to attain this unanimity of opinions. He attained this unanimity between the people by reading out this booklet to them and where he could not travel to; he attained unanimity between the people by sending several copies of this booklet to those places. He also attained unanimity between the people in his opinion by adding this booklet as an appendix at the end of his book *'Isha'atus Sunnah'* and making it available to all in the year 1879." *(Isha'atus Sunnah, pg 261-262, number 9, vol 8)*

Nawaab Sahib comments and supports this work of Muhammad Hussein Bataalwi by writing:

"Then Moulvi Muhammad Hussein sent his verdict and made it readily available to each and every scholar of Punjab and the outskirts of India to authenticate his answer. Thus, each and every scholar of India and Punjab had verified it by stamping and signing the verdict that it is against the Sunnat and the Imaan of the Muwahhideen for the Muslims to lift a sword or wage Jihaad against the British government in India and the scholars of Punjab and India had also supported the verdict of Moulvi Muhammad Hussein by saying that he has spoken the truth and they have accepted this verdict faithfully. **They have known and accepted that for the Ghair Muqallideen to wage war against the government of India is against Imaan and Islaam."** *(Tarjumaan Wahaabiyah, pg 121)*

Few Vital Points

1. Bataalwi Sahib, Nawaab Sahib and all other Ghair Muqallideen scholars of their era had abrogated an important fundamental obligation of Islaam (its obligation is proved from the clear aayat of the Quraan and from authentic, clear Ahadith which is traceable in ascending order to Nabi y) **merely to attain the happiness of the British, worldly objectives and political gain and to attain a certificate of loyalty from the British, whereas to abrogate or even to make the slightest change in any of the clear laws of the Quraan or the Shari'ah is not permissible for anyone no matter what status or position he may hold**.

It is such a shame and despicable that the scholars of the Ghair Muqallideen had regarded an important obligation of the noble Shari'ah to be abrogated, merely to attain the pleasure of the British and worldly objectives.

2. Bataalwi Sahib sent his verdict to each and every Ghair Muqallid scholar of Punjab and India for their support and authentication. All the scholars signed, supported, stamped and they regarded him to be correct in this despicable verdict without any shame and **they announced that whoever participates in the Jihaad against the British will be out of the fold of Islaam,** when they should have cursed and taunted him and they should have rebuked him for such an evil act and they should have sworn at him for his bold act.

3. As if this is not Bataalwi Sahib's individual opinion but it is the unanimous thoughts of all the Ghair Muqallid scholars of India and this booklet reflects on the thoughts, beliefs and ideologies of this group.

Now the respected readers should take a quick glimpse into the achievements of another Ghair Muqallid scholar.

Moulvi Abdul Wahhaab Multaani's claim of being an Imaam at the expense of the British

Moulvi Abdul Wahhaab Sahib Multaani, Imaam of the Ahle Hadith Guraba group is a salient scholar of the Ghair Muqallideen. He holds a special position amongst the students of Sayed Nadheer Hussein Sahib Dehlawi. **He claimed to be an Imaam in the year 1911.** What were his objectives and secrets behind this claim? The famous Ghair Muqallideen scholar, Moulvi Muhammad Mubarak, Professor of the Islaamiyat Bani Baag Dhia-ud-Deen Memorial Government College, Karachi (student of Rasheed Moulvi Ata-ullaah Haneef Bhujiyaanwi) lifts the veil to unleash this secret. Moulana writes explaining the objectives and reasons of why Moulana Abdul Wahhaab Sahib Multaani had claimed to be an Imaam.

The objectives of claiming to be an Imaam are stated here under:

1. To disrupt the missions of the Mujaahideen to please the British
2. To cause confusion and anxiety within the Jamaa'ah
3. To present himself as a prominent person

Because he was dull compared to other students of Sheikhul Kul and he was devoid of those qualities which were found in his other students, he stood up to claim Imaamat. *(Ulama Ahnaaf aur Tahreeq Mujaahideen, pg 51-52)*

Because the fundamental objective of the Ghair Muqallideen was to cause confusion, disruption, disunity and differences within the Muslims and to make the British government stronger and more powerful by making the Muslims fight amongst themselves, that is why their scholars were vying against each other to fulfill this

objective. Abdul Wahhaab Multaani's claim of being an Imaam was also a link to this chain.

A powerful and amazing proof that the Ghair Muqallideen gave preference to the British loyalty over the Islaamic rule

Bataalwi Sahib writes:

"A powerful and amazing proof that the Ghair Muqallideen are loyal towards the British government is that these people prefer staying under the British rule rather than be ruled by an Islaamic empire and they have proved this and made it apparent to the government through their book *'Isha'atus Sunnah'* (this part of the book i.e. number 10, vol 6 have been received by every local government office and by the government of India) which no other Islaamic group has made apparent to the government nor is there any hope of it being made apparent by any other group." *(Isha'atus Sunnah, pg 262, number 9, vol 8)*

Respected readers! You have just witnessed the ideologies of the Ghair Muqallideen that they are prepared to give preference to a kaafir, mushrik and an oppressing government over an Islaamic government. Any person who has an iota of Islaamic feeling inside him will never even think about giving preference to a non Muslim, kaafir government over a Muslim government. But you have witnessed the boldness of the Ghair Muqallideen and how low they have gone in flattering and welcoming the British. Can there be a better example of weakness of Imaan and stupidity?

The books of Islaamic history are a witness to the fact that the Muslims have always given great sacrifices in escaping from the kaafir, mushrik and oppressing government and freeing themselves from their grip. They had never given preference to stay under their rule over the Islaamic government besides those hypocrites and deceivers who had always desired to wipe out the Muslim empire from the surface of this earth and give power and order to the non Muslim oppressing government over the Muslim government.

Respected readers! You decide for yourself on whose side is the Ghair Muqallideen.

The details on how the Ghair Muqallideen attained the name Ahle Hadith in the words of Bataalwi Sahib

Moulvi Muhammad Hussein Sahib, who was the greatest representative of the Ghair Muqallideen, sent an application to the leader of the British requesting for the name 'Ahle Hadith' to be fixed for them and to abrogate the name 'Wahaabi'. In this application, he mentioned the loyalty, goodness and salient services which the Ghair Muqallideen rendered as a group to the British. He also pointed out at those several incidents when the British were in dire need of them and in conclusion, he requested for

the name 'Ahle Hadith' to be fixed for them and to abrogate the name 'Wahaabi' (this name was used for the rebels and notorious people).

Here under we bring the application for the request and we appeal to the respected readers to read it thoroughly.

Application for the fixation of the name 'Ahle Hadith' and the abrogation of the name 'Wahaabi'

From: Abu Sa'eed Muhammad Hussein Lahori, editor of Isha'atus Sunnah, representative of the Ahle Hadith of India to the Secretary General.

I apologize and ask permission to request from your services that which follow here under:

In the year 1886, I published an article in my monthly edition of *Isha'atus Sunnah* regarding the word 'Wahaabi' that it is generally used for the rebels and the notorious people. Hence, it is inappropriate for this name to be used for that Muslim Indian group who call themselves Ahle Hadith and **have always been loyal and grateful to the British government which has been accepted and proven in the letters from the British government.** (The underlined portion should be read carefully).

According to this, this group has highly objected this name being used for them and is requesting from the government with utmost humbleness (in light of our loyalty and gratitude) **that they should abrogate the name 'Wahaabi' from their side and enforce a law forbidding people from using this name and they should be called by the name Ahle Hadith.** I (Muhammad Hussein Bataalwi) have sent a copy of this subject as a petition to the government of Punjab and I have requested if the government could consider this petition and also bring it into the awareness of the Indian government and stop the name 'Wahaabi' from being used for this group and be called by the name 'Ahle Hadith'.

How could this application be rejected? Rather they accepted the application of their friend happily. Hence, the famous Ghair Muqallideen scholar, Moulvi Abdul Majeed Suhadrawi writes:

"Moulvi Muhammad Hussein Bataalwi had rendered great services to the Ahle Hadith through 'Isha'atus Sunnah'. **The name 'Wahaabi' was abrogated from the files of the British through his hardwork and the group was given the name 'Ahle Hadith'."** *(Seerat Thanaa'i, pg 372)*

Fixation of the name 'Ahle Hadith' for the Ghair Muqallideen in lieu of their services to the British

When an employee finishes his job with great determination, passion, hardwork and difficulty and he does not show any signs of lethargy and laziness then when the sun sets, his employer becomes extremely happy by his work and he even gives him a

bonus with his standard wages. Similarly, when the Ghair Muqallideen had completed the obligations which were appointed to them by the British government with great diligence, hardwork and dedication and had sowed the seed of confusion and disunity between the Muslims and by expanding the lands of confusion and anxiety, they demonstrated their good conduct exceeding the expectations of the British together with demonstrating their loyalty, faithfulness and gratitude and helping them when they were in dire need. Thus they sent in an application to the British government requesting for the name 'Ahle Hadith' to be allotted for them.

To show the British the loyalty and dedication that this request is in behalf of all the members of the Ahle Hadith group in Punjab and India (i.e. all the Ghair Muqallid scholars of India and Punjab had opted for this request) and the editor of *'Isha'atus Sunnah'* is the representative on their behalf.

"I (Muhammad Hussein Bataalwi) have presented a few copies of this application to the government of Punjab in which there are signatures of the great Ghair Muqallid scholars of India and they have highly supported this application."

Hence, the Honorable Sir Charles Atchison who was the lieutenant governor of Punjab at the time diverted the attention of the Indian government towards this application due to which **the Indian government accepted the request and they had passed the law in Punjab giving the Ghair Muqallideen the name 'Ahle Hadith' and abrogating the name 'Wahaabi'.**

Yours Sincerely,

Abu Sa'eed Muhammad Hussein

Editor of *'Isha'atus Sunnah'*

(Isha'atus Sunnah, pg 24-26, number 2, vol 11)

Notice given to Bataalwi Sahib of the Allotment of the name 'Ahle Hadith' from the British government

Since Bataalwi Sahib was the major representative of the Ahle Hadith, he sent in the request to the Indian government and to different governing offices concerning abrogating of the name 'Wahaabi' and allotting of the name 'Ahle Hadith' for them so that their group should never be called 'Wahaabi' in the future rather they would be known as the 'Ahle Hadith' and the name 'Wahaabi' will be changed in the government records and files to the name 'Ahle Hadith'. Consequently the British government accepted this request in lieu of the great services that they rendered to the government. And they notified Bataalwi Sahib that the name 'Wahaabi' has been abrogated and the name 'Ahle Hadith' has been allotted for them. The first government to accept this request was the government of Punjab.

The lieutenant governor of Punjab had sent a letter, number 1758 on 3rd December 1886, through the Secretary of the government of Punjab, Mister WM Young notifying

Bataalwi Sahib of his acceptance. Similarly, the government of CP sent a letter of acceptance, number 407 on 14th July 1888. The government of UP sent a letter of acceptance, number 386 on 20th July 1888. The government of Bombay sent a letter of acceptance, number 732 on 14th August 1888. The government of Madras sent a letter of acceptance, number 127 on 15th August 1888. The government of Bangaal sent a letter of acceptance, number 156 on 4th March 1890. All of the above letters of acceptance were handed over to Bataalwi Sahib. *(Isha'atus Sunnah, pg 32-39, number 2, vol 11& Jang Azaadi, Professor Muhammad Aiyub Sahib Qaadri, pg 66)*

The rectors and the scholars of the Ghair Muqallideen present a letter of gratitude to Queen Victoria on her anniversary

The scholars of the Ghair Muqallideen presented a letter of gratitude to Queen Victoria on her anniversary. On this occasion, the senior scholars and leaders of the Ghair Muqallideen expressed their devotion in such despicable and disgusting manner that any person with some intelligence will bow his head in humility. But it is such a shame that the Ghair Muqallideen are not at all humiliated or regretful upon the doings of their elders, rather they are proud and arrogant. Witness the details from the words of Bataalwi Sahib himself. Bataalwi Sahib writes:

Anniversary of Queen Victoria

It was arranged that the Lieutenant governor will pass by the door of the venue of this celebration (Moulvi Ilaahi Buksh's bungalow) at night to view the lights of the celebration. The Ahle Hadith had erected a huge door there on which invocations were written in English with golden letters on one side and on the other side this Urdu stanza was written in sky blue color, (translation) **"this is a wish from the bottom of the hearts of the Ahle Hadith, Happy Anniversary".** *(Isha'atus Sunnah, pg 204, number 7, vol 9)*

Below is a speech that was delivered for Queen Victoria by the Ahle Hadith as a delegation.

A speech delivered by the Ahle Hadith on the occasion of Queen Victoria's Anniversary

In the presence of the Great Queen Victoria, ruler of India, may Allaah grant success in your kingdom.

1. We, the members of the Ahle Hadith group gladly welcome you on this anniversary.
2. There is not a group under the rule of the British in whose heart there is not happiness and who are not chanting words of appreciation in this blessed gathering especially the Muslims. **Because of their obedience and loyalty to the British government, the British had acknowledged their religion.** A few elders of different religions have come forward to welcome you and to show their appreciation especially the Ahle Hadith from amongst the Muslims have taken an

extra step to show their happiness, love and kindness. **The reason for this is because of the blessings and bounties the British government is bestowing upon the people. From amongst them one of the greatest blessings is freedom of religion through which this group is benefitting a lot.**

3. One of the specialties of this bounty is that **freedom of religion is given to this group only by this government. In contrast, all other Islaamic groups benefit from other Islaamic governments as well. (It is proven from this that this group is extremely happy and their hearts are filled with gratitude for this government.)**

We whole heartedly ask Allaah سُبْحَانَهٗ وَتَعَالٰی to increase your rein of rule to the other parts of the world and keep you in control of your kingdom so that everyone can benefit from the peace and order bestowed by your vast kingdom. *(Footnote of Isha'atus Sunnah, pg 205-206, number 7, vol 9- published by Victoria Press, Lahore)*

A speech delivered by the Ahle Hadith to Lieutenant Governor of Punjab, Sir Charles Atchison on his return back home

From: the members of the Ahle Hadith in the presence of Sir Charles Atchison CSI, CIA, LLD.

1. We, the Ahle Hadith have gathered on this occasion to express our sorrow and grief from the bottom of our hearts at the farewell of the Honorable (he was retiring from his services) and to express our gratitude for your help and favor with utmost respect and sincerity.

2. The affectionate attention and great help which was rendered by the Honorable to India were to such an extent that from the time he set foot in India till he became a governor, if you had to call it shower of mercies or river of love then it will not be a lie.

3. The seed of knowledge which was planted by the hands of the Honorable in the universities will never be forgotten by the progenies to come. (He had made the universities so lush and green that today the people of Punjab are taking maximum benefits from it and there is great hope of people benefitting from it in the future).

4. The Honorable had appointed the local people in the high judicial seats which were not easy for the locals to acquire before his rule.

5. The local government in Punjab was introduced by the help and consultation of the Honorable.

6. The Honorable was given the responsibility for the establishment of Chief's College in Punjab.

7. The Honorable established a free library in Punjab because of which the poor and the underprivileged has become successful i.e. became rich.

8. The Honorable would grant permission to all the locals (rich or poor) to enter his chambers so that they all are given the opportunity to ask for their needs equally.

9. These are those imperial blessings and royal favors of the Honorable from which every citizen is benefitting especially the Muslims. The Honorable showed his royal kindness to the Muslims by having mercy upon them because of their frail conditions and by seeing them fall behind other groups of their same era in this modern day and age, he bestowed upon them those benefits which were given to groups of the similar status i.e. he ordered that fifty eight scholarships be issued for the poor Muslim students of Punjab. These are such favors upon the Muslims which will always be remembered amongst the achievements of the Honorable on the face of this world.

10. This favor of the Honorable is not something insignificant rather it is necessary to mention it in this speech. The favor which the Honorable had bestowed upon one of the groups of the Muslims, the Ahle Hadith that such a cruel name 'Wahaabi' was directed towards them because of which people who were unaware of their loyalty and devotion (which became apparent in difficult times and is accepted by the government) were in doubt. **The government of India through mutual consultation had ordered to stop using the name 'Wahaabi' and allotted the name 'Ahle Hadith' for them.**

11. We, the Muslims in general and the Ahle Hadith especially thank the Honorable from the bottom of our hearts for these favors and royal help and we are also deeply grieved that we will soon be deprived of these favors of the Honorable.

12. We, the citizens of Punjab especially the Ahle Hadith cannot find the right words to express the sorrow that we have because of your departure. Hence, we will end our speech with words of blessings that Allaah سُبْحَانَهُ وَتَعَالٰى safely return the Honorable back home and return him back quickly by making him the Governor General of India and cool our eyes with the presence of the Honorable. Ameen.

This speech was rendered as a delegation to his Honor Lieutenant Governor on the 24th of March, 1887. *(Isha'atus Sunnah, pg 253-256, number 8, vol 9)*

Speech rendered to Lord Deveron by the Ahle Hadith

Letter of gratitude from the Ahle Hadith of India and Punjab to His Excellency, the right Honorable Wad marquis of Deveron Earl and advisor and Governor General of India, Sir Frederick Temple Hamilton Temple.

Honorable! We the Ahle Hadith and a few people from other Islaamic groups of Punjab and India have gathered here to express our sorrow on the departure of this praiseworthy personality on behalf of the whole group and in person and are desirous with utmost humbleness and humility for permission to speak which is the manner of those who are loyal.

1. The noble and just personality of the Honorable is such that his favors and blessings are to such an extent that it is like the rain of blessings that shower upon everyone who are obedient to him (i.e. establishing peace and safety in the country and order in the kingdom and appointing a commissioner for public services and organizing the Lady Deveron Fund). Like the other nations, the Muslims of India have taken a large share from the British. The special favors of the Honorable have become so apparent that the Muslims in general and especially the Ahle Hadith have greatly benefitted from it and have surpassed others.
2. A very great favor which the Honorable had bestowed to only the Muslims was that the Honorable accepted the request of the Islaamic association of Calcutta and issued that all the departments of the government of India will devote a special column in its yearly report for the conditions and education of the Muslims.
3. One of the greatest favors which were bestowed especially upon the Ahle Hadith was that the name 'Wahaabi' which was directed towards them (which was cruel and heart breaking, because of which the loyalty and obedience which manifested itself in difficult times and was accepted by the British government, became doubtful in the eyes of those who were unaware) was abrogated from the files of the government because of which the ill thoughts which the ignorant people had about the Ahle Hadith were wiped out. The leaders of different government offices regarded the orders of the Honorable as a compulsory act and had halted from using this cruel name for them (Ghair Muqallideen) and honored them by naming them 'Ahle Hadith' and had issued an order according to it.
4. We greatly thank the Honorable for the favors which he bestowed upon the general Muslims and especially the Ahle Hadith. We are very remorseful about the departure of such a great personality who is an icon of favors and kindness and we express our desire with sadness that if only your shadows which are over us (Ghair Muqallideen) remain for a longer period of time and if only you had another term in ruling so that we could benefit more from your favors and kindness and be more grateful to you.
5. The Ghair Muqallideen are enduring patience together with sorrow on the inevitable departure of such an esteemed person and are comforting and consoling themselves with words of invocations that may Allaah سُبْحَانَهُ وَتَعَالَى safely return this blessed person home.
6. And may he become successful day by day and become a fountain of benefit for the welfare of the Muslims and may he take the British kingdom to new heights by creating peace and comfort in the country and providing security and trust for the Muslims.

We are the loyal and devoted servants of the Honorable:

Moulvi Sayed Nadheer Hussein Dehlawi (Sheikhul Kul Fil Kul)

Abu Sa'eed Muhammad Hussein Bataalwi- representative of the Ahle Hadith group in India

Moulvi Ahmadullaah Waaiz- commissioner of the Amritsar Municipality

Moulvi Kutub-ud-Deen- leader of the Ahle Hadith group in Roopar

Moulvi Haafiz Abdullaah Gaazi Puri

Moulvi Muhammad Sa'eed Banaarasi

Moulvi Muhammad Ibraheem Arah

Moulvi Sayed Nizaam-ud-Deen- leader of the Ahle Hadith group in Madras

(*Isha'atus Sunnah, pg 40-42, number 2, vol 11)*

The readers have witnessed the letters and speeches of gratitude which were rendered in the presence of Queen Victoria, Sir Charles Atchison and Lord Deveron by the predecessors and high ranking scholars of the Ghair Muqallideen. The way that the scholars, elders and the initiators of this group (Ghair Muqallideen) turned modesty into something insignificant, regarded the Islaamic pride to be worthless, slaughtered Islaam's sense of honor with a blunt knife, wounded their knowledge and dignity to attain high status, worldly benefits for their group, is a dreadful sight of extinguishing Islaam. Look at how cunningly and artistically they flattered and sweet talked the British. Certainly the scholars and the predecessors of the Ghair Muqallideen were experts in this field (if we do not compliment their expertise and intelligence in this regard then this will certainly be oppression).

To exaggerate and exceed the limits of praising the oppressing kaafir and sinning government, to invocate from the bottom of the heart for their upliftment and development, to be deeply remorseful on their departure and to shed rivers of remorseful tears because of the sadness and grief which overtakes a person is a heart breaking scene which is against the objectives of Deen.

So who were the people who became weak and shed remorseful tears at the departure of the British, made invocations from the bottom of their hearts for the prosperity, upliftment and development of the British Empire and gave preference to their kindness and favors over the Islaamic rule? They were none other than the great scholars, noble leaders and predecessors of the Ghair Muqallideen upon whom the Ghair Muqallideen have pride and regard them as embodiments of Taqwa, sincerity and vast knowledge. They are those about whom the Ghair Muqallideen say that such people will never exist on the surface of this earth after them who would hold such high status and knowledge. If this was their morality and the knowledge of the great leaders and noble initiators of the Ghair Muqallideen, then what would be the condition of those who would follow?

Analyze the spring season by the condition of my garden

After bringing to the attention of the readers a glimpse of the entire works of the Ghair Muqallideen, I now wish to bring in front of the readers one or two extra qualities of Bataalwi Sahib.

Estate given to Bataalwi Sahib in lieu of his services to the British government

Mia Nadheer Hussein Dehlawi was given the title 'Shamsul Ulama' in lieu of his services to the British government. Nawaab Siddiq Hassan Khan Sahib was granted the 'Beersiyya' subdivision in lieu of his loyalty to the British and the greatest representative of the Ahle Hadith of India, Bataalwi Sahib, was bestowed with an estate for his devotion and faithfulness.

Hence, the famous Ghair Muqallid scholar, Moulana Mas'ood Aalim Nadwi writes:

"It has been narrated with authenticity that in compensation of it (i.e. writing a booklet on the abrogation of Jihaad) he was granted an estate from the British government. The first part of the booklet is in front of me. The entire book is a strange example of lies and distortion of meaning." *(Pehli Islaami Tahreeq, pg 29)*

Another Ghair Muqallid scholar, Moulvi Abdul Majeed Suhadrawi writes:

"Moulvi Muhammad Hussein Bataalwi had rendered great services to the Ahle Hadith through *'Isha'atus Sunnah'* and it is through his hard work that the name 'Wahaabi' was abrogated in the government files and the group was named 'Ahle Hadith'. He rendered services to the government and received an estate as a gift from them." *(Seerat Thanaa'i, pg 372- Moulvi Abdul Majeed Suhadrawi)*

Bataalwi Sahib and Mirza Gulaam Ahmad Qaadyaani

Bataalwi Sahib was similar to Mirza Sahib in many ways. Mirza Sahib was a resident of Gurudaas and Bataalwi was also a resident of the same district. Together with them being from the same district, they had acquired knowledge from the same people. They had gone to the same Maktab and they had the same teachers. They had kept contact through letters and meetings for a very long time. Hence, Bataalwi Sahib writes:

"I am so well acquainted with the author of *'Baraaheen Ahmadiyah'* (Mirza Sahib) that very few people of this era would have such acquaintance with him. Together with us being from the same district, we also studied together in the initial years (when we studied *'Qutbi'* and *'Sharah Mullah'*. From that day onwards till today we have kept contact through letters and meetings." *(Isha'atus Sunnah, vol 7- extracted from Mujaddid A'zam, pg 21-22, vol 1)*

To an extent, there was some collaboration in the personalities, ideologies and thinking of the two. By comparing both their writings it seems like their structure of

ideologies were the same, that is why they were both very fond of each other especially Bataalwi Sahib, that he was very devoted towards Mirza Sahib in the initial years.

Therefore whilst writing a preview on *'Baraaheen Ahmadiyah'* he writes:

"This book's author (Mirza Gulaam Ahmad Qaadyaani) had turned out to be such a staunch helper of Islaam financially, physically, literally and linguistically that very few examples were found in the previous eras." *(Mujaddid A'zam, pg 22, vol 1)*

Look at what heights Bataalwi Sahib had taken Mirza Sahib to and had elevated him higher than the pious predecessors. **Bataalwi Sahib was so fond of Mirza Sahib that he would straighten his shoes and think of it to be a good fortune if he performed Mirza Sahib's wudhu with his own hands.** The author of '*Mujaddid A'zam'* writes:

"Besides Moulvi Muhammad Hussein Bataalwi being such a great scholar and Muhaddith, he would respect him (Mirza Qaadyaani) to such an extent that he would bring his shoes to him so he could wear them and would take it as a good fortune for him to perform Mirza Sahib's wudhu with his own hands." *(Mujaddid A'zam, pg 22)*

Reunion of two long lost friends

Mirza Sahib and Bataalwi Sahib were both from the same district and studied together in the same Maktab under the same teachers. Their understanding, mentality and temperament were also alike. They were very fond and devoted to each other in their student days. To an extent, their specialties were also alike. After the intermediary studies, Mirza Sahib took up a post in Sialkot whilst Bataalwi Sahib furthered his studies under the guidance of Moulana Nadheer Hussein Sahib Dehlawi. After completing his studies, he came to the Cheniya Masjid in Lahore to render his services there. In the interim, he had once travelled to Bataala. During that time Mirza Sahib also came to Bataala and met his long lost friend and the two of them embraced due to the sorrow of their long separation and expressing their happiness for meeting after being separated for so long.

Mirza Sahib: I had longed to meet you. When I heard that you came to Bataala I wished I had wings so that I could fly over and meet you!

Bataalwi Sahib: my eyes were always searching for you and my heart was restless to meet you.

Thereafter they consulted with each other about what their decisions were for the future.

Mirza Sahib: It is my heart's desire to leave Qaadya and reside in another city.

Bataalwi Sahib: I also think you should do that. It is a wise decision. Please inform me whenever and wherever you decide to go.

Mirza Sahib taking up the post in the Cheniya Masjid

After a few years Mirza Sahib decides to go to Lahore. His old friend and colleague, Bataalwi Sahib is the lecturer at the Cheniya Masjid. Mirza Sahib meets him and decides to stay with him at the Masjid. Both of them arrange a program and their motive is to make Mirza Sahib famous.

Hence, in accordance to the advice and opinion of Bataalwi Sahib, Mirza Sahib gave up his previous occupation and whatever plan of action he had drawn up previously, he now had to step into reality and fulfill its first stage which was collaborating with the non Muslims and becoming famous.

Bataalwi Sahib takes Mirza Sahib to new heights

Now Mirza Sahib resides in Lahore with Moulana Bataalwi being his special advisor and his favorite disciple (they are treading the path of Noor-ud-Deen Bherwi). Day and night rumors of Mirza Sahib's nobility, proficiency and accomplishments were spread around Lahore. Amongst his associates were Munshi Ilaahi Buksh (accountant), Babu Abdul Haqq (accountant), Haafiz Muhammad Yusuf and the entire Ghair Muqallid elders of Lahore. Discussion takes place amongst them about how Mirza Sahib can gain fame and become a shining star. Few days later they started to interfere with the Hindus and challenging the Christians.

Mirza Sahib was on the headlines in Lahore, sometimes regarding a debate, sometimes for the upliftment of Islaam, sometimes about his fictitious stories of Taqwa and abstinence. In short, all that was heard of was the goodness of Mirza Sahib everywhere. **Wherever Bataalwi Sahib or the other Ghair Muqallid elders would go, they would fill the people's ears with the praises of Mirza Sahib.** *(Ra'ees Qaadyaan, pg 39)*

Who knows what qualities and excellence Bataalwi Sahib had seen in Mirza Sahib that he fell in love and became crazy over him, he sensed it to be a great fortune and pride to straighten his shoes. Day and night he would sing songs about his qualities, accomplishments and intelligence. He would make up fictitious tales about his worships and spread them around. He would mould fable stories about his Taqwa and abstinence. He would spread around loving words in his devotion. He would always be chanting praises of him.

Whereas the reality was that Mirza Sahib did not complete his studies. He had not gained expertise in any field especially in the knowledge of Tafseer, Hadith and Fiqh. Secondly, whatever he had studied was not in any reliable Islaamic Madrasah that is why Mirza Sahib was debarred from authentic Islaamic teachings. Besides him not having sufficient knowledge, he was also mad like it is proven from these few incidents (he would take in salt instead of sugar, he would fill his pockets with stones used for making istinja rather than sweets, he would eat ash with roti etc) which bear testimony to it. In addition to this, Mirza Sahib was not capable of debating. He would talk about how he could do things but when the time came to debate, he would become speechless. **He could not defeat even one opponent in all his**

debates. Thus, because Mirza Sahib's objective was to gain fame through debates, that is why **when any debate arouse he would bring such conditions which the opponent could not accept and he would dissuade the conditions of the Hindus by making up excuses.**

Bataalwi Sahib was Mirza Sahib's childhood friend and colleague that is why he was completely aware of Mirza Sahib's conditions, ideologies, accomplishments, intelligence, proficiency, knowledge and his capability to debate. Together with this Bataalwi Sahib himself was a scholar and representative of the Ghair Muqallideen but who knows what Bataalwi Sahib found in the shoes of Mirza Sahib and who knows what he gained by keeping his tongue moist day and night in the praises of Mirza Sahib.

Just like how the retarded minds of those people who accepted a mad man as their Nabi is astonishing, similarly I feel like mourning over Bataalwi Sahib's brain who chose such a mad man to debate with the Christians and Hindus and he left no stones unturned to make him a famous debater for the Muslims. He gave up his tongue, mind and pen in praising him. He strived so hard in spreading false rumors about his knowledge and accomplishments that a lot of Muslims became caught up in Mirza Sahib's trap. They became intoxicated in the love of Mirza Sahib that they began accepting him as a Nabi and they spent the rest of their lives by going astray in the thicket of thorns of apostasy and they reached Jahannam in this state.

Once Bataalwi Sahib in a fit of rage said in front of his colleagues that I was the one who elevated him and now I will degrade him. *(Tuhfa Golrawiyah, pg 9)*

There is no doubt that it was through the propaganda of Bataalwi Sahib that Mirza Sahib had reached such heights but (in the words of Moulana Dilaawari) Moulana Bataalwi Sahib's hope to disgrace him was of no use because those people from whom Mirza Sahib gained fame had only joined his company through listening to the praises made by Moulvi Bataalwi and it is a fact that a disciple has the highest stage of love for his mentor. Thus, it was unreal that these people would escape from Qaadiyaani's trap after becoming Mirza'i. *(Ra'ees Qaadyaan, pg 31)*

Similarity in an important distinctive feature

Besides Mirza Sahib and Bataalwi Sahib being similar in a lot of distinctive features, one of the major and important distinctive features that **they were alike in is that both of them rendered unparalleled services to the British by being loyal and faithful to them and they strived hard to vie against each other in this regard.** According to the confessions and statements of Bataalwi Sahib, he had outdone Mirza Gulaam Ahmad Qaadyaani.

Take a look at the details of Mirza Sahib writing a literature on the impermissibility of Jihaad. His loyalty and support for the British government by Mirza Sahib himself. Mirza Sahib writes:

1. Some unintelligent and stupid people ask if it is permissible to wage Jihaad against this government or not. Thus you should understand that to ask such questions is the height of stupidity because it is obligatory and necessary to thank those who have favored you and to wage war against them is an act of an immoral person. *(Shahaadatul Quraan, pg 3)*
2. Every person who takes allegiance on my hand and accepts me to be the awaited Nabi should have this firm belief that Jihaad has become forbidden in this era. I have come to you with a command which is that Jihaad of the sword has now ended. *(Dhameemah Risaalah Jihaad, pg 14, vol 7)*
3. For the past sixteen years I have been stressing in my books that it is obligatory for the Muslims of India to obey the British government and to wage war against them is forbidden. *(Tabligh Risaalat, pg 197, vol 3)*
4. From today onwards it is forbidden to fight for Deen. Whosoever picks up a sword for Deen and fights the kuffaar is disobeying Allaah and his messenger. *(Tabligh Risaalat, pg 36, vol 9)*
5. To wage war is not part of this group and will never be. *(Tiryaaqul Quloob, pg 332)*
6. I have firm conviction that as my disciples increase, people will stop desiring Jihaad because to accept me as Mahdi and the awaited Nabi is negating Jihaad. *(Tabligh Risaalat, pg 17, vol 9)*
7. Most of my life has been spent in the support of the British government. I have written enormous amounts of books and posters about obeying the British and not waging war against them that if those books were put together, it would take up more than fifty shelves. *(Tiryaaqul Quloob, pg 25)*

From the above mentioned texts of Mirza Sahib, the following have been proven:

1. Most of Mirza Sahib's life was spent in the support of the British government.
2. According to Mirza Sahib, it is an act of an immoral person to wage war against the British.
3. A person who wages war against the British is disobeying Allaah and His messenger.
4. Mirza Sahib has written such enormous amounts of books with regard to being obedient and loyal to the British government and forbidding Jihaad that if they all had to be put together it would take up more than fifty shelves.

But respected readers! You will find yourself to be filled with astonishment when you see that even though Mirza Sahib had written books which would take up more than fifty shelves, he could not surpass Bataalwi Sahib. The booklet which Bataalwi Sahib had written with regards to obeying the British and abrogation of Jihaad according to the confessions of Bataalwi Sahib, it is such a strong and powerful book and has such vital

information in it that it has exceeded Mirza Sahib's fifty shelves. Hence Bataalwi Sahib writes:

"Even though other well wishers (Mirza Gulaam Ahmad Qaadyaani etc) for the government have written literatures about the abrogation of Jihaad but there is a distinctive feature in this booklet which cannot be found in any other book till this day." *(Isha'atus Sunnah, pg 261-262, number 9, vol 8)*

This means that Mirza Sahib and Bataalwi Sahib vied against each other in fulfilling the wishes and expressing their loyalty and devotion to the British. They both wanted to exceed the other. It was their heartfelt desire that they render as much services as they can to the British so that they may be rewarded with royalties and gifts.

Bataalwi Sahib was an expert in this field, together with this he was also shrewd and cunning and was intelligent in this field. He had also rendered such unparalleled services to show his loyalty and faithfulness and to flatter the British and he had also compiled attractive proofs on the abrogation of Jihaad and strived hard to gain consensus between the Ghair Muqallid scholars in this regard and took up work with such great zeal and diligence that Mirza Sahib could not compete with him.

Besides Mirza Sahib writing enormous amounts of books and having an abundant amount of literature, he could not surpass Bataalwi Sahib rather he could not even come close to him so that he could feel Bataalwi Sahib's dust. He had been utterly defeated.

It was not an easy job to go up against the greatest representative of the Ghair Muqallideen. Bataalwi Sahib was an expert rider in this field and knew such tricks that Mirza Sahib could never think of.

How can a disabled buffalo compete with a quick horse?

Respected readers! In this book you have read the proofs of the Ghair Muqallideen being an innovated group. Thus you now have knowledge of the details of its reality. Now take a quick glimpse at its summary:

1. The Ghair Muqallideen did not take part in the 1857 freedom fight, brought home a British woman from the midst of the battle, treated her, took her back to the British camp and received thirteen hundred rupees and a certificate of loyalty and the title of 'Shamsul Ulama'.
2. The immoral incidents and achievements of the Ghair Muqallideen in the era of Mia Sahib.
3. Nawaab Sahib regarded obedience of the British as the greatest obligatory and necessary act. He named the Mujaahideen of the 1857 freedom fight as notorious, oppressors and usurpers, and swore at the Mujaahideen of Hazaarah.
4. Bataalwi Sahib wrote a booklet on the abrogation of Jihaad and attained support from the high ranking Ghair Muqallid scholars and Nawaab Sahib.

5. The Ghair Muqallideen gave proofs of them showing their faithfulness and loyalty to the British when they were in dire need of it.
6. The Ghair Muqallideen requested their name to be changed to 'Ahle Hadith' in lieu of their services and the British accepted their request happily and fulfilled the Ghair Muqallideen's wish.
7. The scholars of the Ghair Muqallideen presented a letter of gratitude to flatter Queen Victoria on her anniversary.
8. Bataalwi Sahib was granted an estate in lieu of his great services to the British.
9. Bataalwi Sahib and Mirza Sahib vied against each other to attain the pleasure of the British.
10. Mirza Sahib and Bataalwi Sahib were similar in a distinctive feature and had the same ideologies and intentions.

Respected readers! In the previous pages you have read the detailed incidents and reality about this group and above, a short summary was given on these incidents. You should now go back and refresh your mind with these details and make a decision and say what is right and just speak the truth that can this group whose initiator and founder possesses such worthless ideologies and immoral acts, whose whole life was spent in obeying the British and hating Islaam, whose mission and objective of life was to be faithful and loyal to the British, who whole heartedly participated in fulfilling the objectives of the British government, be a well wisher and have sympathy for their religion and love their country? Can such a group become beholders of the knowledge of the true Islaam? Certainly not!!

In reflecting on the actions of the initiators and founders of the Ghair Muqallideen, a glimpse of the actions of those who would come after can be seen. If this is the condition of the predecessors then the respected readers can certainly make out the condition of those who follow them.

Analyze the spring season by the condition of my garden

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